



A SERMON
PREACHED AT
Hampton Court before
the Kings Maiestie,

On Tuesday the 23. of September,
ANNO 1606.

By IOHN BUCKERIDGE,
D. of Diuinitie.



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A S E R M O N P R E A C H E D A T

Hampton Court before the Kings
Maiestie, on Tuesday the 23. of
September 1606.

R O M. 13. 5.

*Quapropter necesse est subijci, non solum propter
iram, sed etiam propter conscientiam.*

Wherefore you must needs be subiect, not
onely for wrath, but also for conscience.

THese wordes are a conclu-
sion of this discourse of the
Apostle concerning the o-
bedience of Christians to-
wards their superiors; The
processe of which Scripture
is grounded vpon many reasons: 1. *ab Au-*
thore, from the first founder, and Author of
all power, *Omnis potestas est à Deo*; All power
is of God, to whom in himselfe, and in his or-
dinance all creatures must be subiect: wherein
although it sometime happen, That *Potens*,
A 2 the

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Osca 8. 4.

1. The Ruler is not of God, as the Prophet saith, *They haue raigned and not by me* : And likewise *modus assumendi*, the maner of getting kingdoms is not of God alwayes, because it is sometimes by sinfull meanes : yet *poteſtas*, the power it selfe is euer from God. The 2. *à bono*

1. Cor. 14. 33.

no Ordinis, from the good of Order: and the Lord calls himselfe, The God of Order, not of confusion. And, *Ordo est vniuscuiusque bonum*,

Order is the good of euery creature: with whom it is better not to be, then to be out of

order: And, *poteſtates quæ sunt à Deo, ordinate sunt*, The powers that are of God, are ordeined or ordered. The 3. is, *à malo culpæ*, to

3. disobey God in his ordinance is a sinne, He that resisteth, resisteth the ordinance of God.

4. The 4. is, *à malo pœnæ*, they that disobey, *acquirunt*, not onely *accipiunt*, do not onely re-

ceiue for their deserts, *deseruedly*, but *willingly* pull vpon themselfes damnation; temporall,

in which God is more quicke to reuenge the wrong and Treasons committed against his

Lieutenants, and Viceroyes, then the greatest sinnes against himselfe; And also eternal,

Numb. 16. 32. as is manifest in *Chore, Dathan* and the rest, that went downe quicke to hell; And, *non est*

damnatio

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damnatio sine peccato, ther's no damnation
 but for sinne. The 5. is, *à bono societatis*, from 5.
 the good of Peace, Protection, Iustice, Religi-
 on and the like, which man receiues by go-
 uernment, He is Gods minister for their good:
 If he be a good Prince, *causa est*, Hee is the
 cause of thy good, temporall and eternall; If
 an euill Prince, *occafio est*, He is an occasion of
 thy eternall good, by thy temporall euill. *Si*
bonus, nutritor est tuus; Si malus, tentator tuus
est; If he be a good King, he is thy nurse, re-
 ceiuue thy nourishment with obedience; If he
 be an euill Prince, he is thy tempter, receiue
 thy trial with patience; so ther's no resistance,
 either thou must obey good Princes willing-
 ly, or endure euill tyrants patiently. The 6. 6.
 is, *à signo*, from a signe, *tributa penditis*, or *præ-*
statis, not *datis*: You pay tribute & custome,
 and Subsidies of duetie and Iustice; You giue
 them not of courtesie; and they are *stipendi-*
um Regis, not *præmium*, they are the Kings sti-
 pend or pay, not his reward: *Ministri Dei*
sunt, in hoc ipsum seruietes; They are Gods
 ministers seruing for that purpose; Not to
 take their owne ease and pleasure, but to go-
 uerne others; Waking when others sleepe,
 A 3 and

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and taking care, that all men else may liue without care.

- All these Arguments the Apostle in the wordes of this text, concludes with an *Ideo*;
1. Wherefore: Because all powers are of God:
 2. Because all powers bring with them the good of order: Because it is a sinne to disobey: Because iudgement and damnation temporall and eternall is the punishment of this sinne:
 3. Because gouernment is the meanes to enioy
 4. all the benefits of life; Because Kings are hired by tribute and custome by gouerning to serue their seruants and subiects; *Ideo necessitate subditi estote*, Therefore you must be obedient of necessitie, not onely for wrath, but also for conscience sake. Wrath is *forum externum*, that externall court, that contaynes all outward arguments, *à præmio & pœna*, from reward and punishment of God and man. *Non sine causa gladium portat*: he caryes not the sword in vaine, he is to reward or punish. And this is the seruants and hirelings argument, which keeps base affections within compasse, and prepares the way to charitie it selfe, *Vt seta filum introducit*, as the needle or brissell brings in the thred: wherein although he that
 - obeyes

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obeyes for wrath, hath not the vertue of obedience, and so *bene non agit, quia ex voluntate non agit*, He doeth not well, because he doeth not with his will, or from the heart; yet *quia bonum agit, timor seruilis bonus est*, Because the act of obedience is good and a politicall vertue, this seruile feare for wrath is good, proceeding sometimes from the holy ghost, and of great consequence in Church and Common wealth.

Conscience is that *forum internum*, that inward Court wherein God sits, and either by the principles of reason, or by the lawes of the holy ghost, gouernes and iudges all our actions done or to be done, and either accuseth, or excuseth, It is *Iudicatorium rationale*, not an affectionate or wilfull, but a reasonable Iudge. *Bern. de Domo Interiori, ca. 28*
 It is *Liber animæ, ad quem emendandum scripti sunt omnes libri*, It is the booke of the soule, for the examining and amending whereof all bookes were written: In which are registred all our thoughts, wordes, and deeds: what wee haue done, what we must receiue, and whither wee must goe, to heauen or hell; and when wee must leaue all other bookes, this booke will not leaue vs, but bring vs to Gods tribunall,

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tribunall, where it shall be laid open, and iudge vs. *Hæc est priuata lex hominis*: this is euerie mans priuate law: against which who-soeuer doeth any thing, sinnes. And therefore in some cases, *Conscientia etiam erronea ligat*: An erroneous conscience doeth bind.

The procelle of this conscience is by way of Syllogisme. The proposition is framed by the *Synderesis* of the soule, which cannot be deceiued; All good is to be done, all euill is to be auoyded. The Assumption is the discourse of reason: and therefore many times is erroneous. This is good, or this is euill. The conclusion is the collection of conscience. Therefore this is to be done, or that is to be auoyded. Wherein because the discourse of reason being erroneous, makes an erroneous conscience; therefore that the lawes of men be not exorbitant, it shall be needfull to prescribe certaine rules or causes, that must con-curre in all lawes, Ciuil and Ecclesiastical, that they may bind the conscience.

1. First there must be *materia debita*, a due matter, that is iust and lawfull, or els indifferent in it selfe: for in things simply good or euill, which are commanded or forbidden by
God

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God and Nature, No man hath power to crosse the will of God. And in these things mans power is declaratory and executory, not soueraigne of it selfe; In things indifferent there is a power to cōmand for circumstances of time, place, order, and the like, and there is a necessitie of obedience, and that for conscience sake, else man hath no power to command any thing of himselfe; And yet it is the sinne of disobedience, *Non solum malum, sed & vetitum facere*, not onely to do that which is euill, but that also which is forbidden.

The 2. is *forma debita*, a due forme, an equal proportion of honors & burdens, according to the difference & degrees of seuerall Estates, conditions, and qualities, as also a due order of proceeding in Law-making, without tumult or confusion, without malice, spleene, or reuenge. The 3. is *Efficiens debitam*, a due efficient, or a sufficient power to whom the care of Law-making is delegated. For as the sentence of him that is no Iudge, is no sentence; so the Law of him that is not authorized to decree Lawes, is no Law. The 4. is *finis debitus*, a due end, Publicke good, and not priuate: for as a Tyrant herein differeth

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from

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from a King, that the Tyrant intendeth his priuate good, & the King proposeth the publicke: so euill Lawes ayme at priuate and bad ends, and good Lawes propose the most publicke and best ends, the increase of good Religion, and safety of the Common wealth. And these causes concurring, the matter being lawfull or indifferent, the forme due, the efficient potent, and the end publicke and good, the Lawes of man must be obeyed, not onely for wrath but for conscience, which is the greatest Obligation on earth: For *Nemo humanam potestatem contemnit, nisi qui prius diuinam contempsit*, No man contemnes the power of man, vnlesse he first haue contemned the power of God.

Thus we see, All must obey: Euill men for feare, and good men for conscience. Now Subiection in this Text, is a transcendent, and hath no proper place to be spoken of, because it is to bee spoken of in euery place; And therefore let vs consider two points: The persons, and the necessity of obedience. The persons are two, Subiects that must obey, and Higher powers, that must governe and command. The necessitie will bring vs to the circuit

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cuit and causes, in which we must obey.

The subiects are set downe in the first verse, with a note of vniuersality, *Omnis anima*, Let euery soule be subiect; Not only heathen, but Christians, and Clearkes also: they haue no exemption, but by the grace and priuiledges of Princes. *Omnis anima, quia ex animo*: Let euery soule bee subiect, and subiect with the will and heart, and inward affection of the soule, as *S. Paul* often teacheth, *Non ad oculum*, but *ex corde*, Not with eye-seruice, but from the heart. So that *in Naturam totam peccat, qui potestatibus resistit*, he sinnes against all Nature, body and soule, that resisteth the higher powers; And *qui dicit Omnem, excludit nullam*, He that saith, Euery soule, exempteth no soule: The soule of the Priest, and Ecclesiasticall person, as well as the soule of the Layman must be subiect to the higher powers. For why? *S. Paul* in this Epistle wrote as well to the Clearks & Priests, or Bishops of Rome, (if there were any then resident at Rome,) as to the people. And our Sauour when hee Ephes. 6. 6.
Coloss. 3. 22. said, *Date qua sunt Caesaris, Cesari*: Giue to Cæsar, the things that are Cæsars, spake as well to the high Priests, Scribes and Pharisees, Matth. 22. 21.

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Chrysost. in
Rom. 13 hom.
23.

Gregorius E-
pist. 1.2. cap.
100. & 103.

Bernard. Epist.
42.

as to the people. (Chrysostome saith vpon this place, *Sive Apostolus, sive Euangelista, sive Prophet, sive quisquis tandem fueris* : Be thou an Apostle, an Euangelist, a Prophet, or who-so-euer thou art, thou owest this subiection : His reason is, *Neg enim pietatem subuertit ista subiectio*, For this subiection doth not ouerthrow true godlinesse. In which exposition con-curre Theodoret, Theophylact and Oecumenius vpon this place. S. Gregory in an Epistle to the Emperor *Mauritius* in the person of *Christ*, saith, *Sacerdotes meos manui tue commisi*, I haue committed my Priestes to thy hand. And in another Epistle he saith, That God made him ruler, not onely ouer Souldiers, but also ouer Priestes, *Dominari enim non solum militibus, sed etiam sacerdotibus concessit*. And S. Bernard long after writing *ad Archiepiscopum Senouensem* in France, alledgeth this place, Let euery soule be subiect to the higher powers; And addeth further, *Si omnis anima, & vestra: quis vos exceptit ab vniuersitate* ? If euery soule be subiect, then is your soule : For who hath exempted you from this vniuersalitie ? And if a man suruey all ancient Histories, hee shall finde that this exemption is much yonger then

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then their times. The Apostle *S. Paul* ap- Act. 25. 11.
pealed to *Cæsar*, as to his lawful superior. The
Martyrs, and Confessors, and godly Bi-
shoppes, neuer pleaded this exemption a-
gainst their persecutors, vntill the Bishop of
Rome, like the Iuy that growing by the wall,
eateth out the wall, so he growing by the Ro-
man Empire, had eaten out the Empire, and
then hee did exempt himselfe and his Clear-
gie, from the higher powers ordayned of
God.

For so they are higher, and indeed highest
Powers next vnder G O D : that is the next
thing to be considered in the persons, Powers
they are, and therefore gouerners, for *poteſtas*
is *regiminis* : the power is the power of go-
uerning; And ciuill powers they are, which
then were Gentiles and Infidels, though
now Christians : and that appeareth by two
circumstances : they beare the sword, and
they receiue tribute : Neither of which be-
longs to the Priests office. And they be high-
er powers : the word is with a comparatiue
preposition, the same that *S. Peter* hath, ἡσπέρ
ἡσπέρ *Regi tanquam excellenti* : to the King as ἡσπέρ
to the superior, *merito fortasse inferiori*, but dig- 1 Pct. 2. 13.

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*Tertull. ad
Scapul.*

*Optatus contra
Parm. lib. 3.*

nitate & auctoritate superiori: inferiour per-
adventure to some in graces and vertues, but
in dignitie and authoritie superior to all; for
all men are vnder them, and therefore they are
superior to al mortal men, carying that sword,
quo omnes corrigendi, with which all men are
to be corrected. And therefore the stile of
Supremacie, or Supreme gouernour is wa-
ranted out of the letter of this Text. And
Kings and Emperours, as they haue their cal-
ling immediat from G O D, so they admitt no
superior on earth but God, to whom onely
they must make their accompt. And so much
Tertullian acknowledged *Colimus imperatorem
ut hominem à Deo secundum, & solo Deo mino-
rem*, We Christians honour our Emperour as
the second man after God, and *minor* to none
but to God. *Super Imperatorem non est nisi so-
lus Deus qui fecit Imperatorem*, saith *Optatus*;
The Emperour admits no superiour but that
G O D that made the Emperour. And in that
place hee accuseth *Donatus*, that hee este-
emed himselfe as G O D and not a man. *Dum
se Donatus super Imperatorem extollit, dum se
Episcopus Romanus, or, Dum Presbyterium,*
he might haue said, either while *Donatus* the
Bishop

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Bishop of Rome, or the Presbytery, one Pope, or many Popes doeth extoll himselfe aboue the Emperor: *non verendo eum qui post Deum*, not reuerencing nor fearing him, who next after God is reuerenced and feared of all men. *Theodosius* Images were cast downe in Antioch, whereupon *Chrysostom* saith, *Lesus est, qui non habet parem super terram, summitas et caput omnium super terram hominum*. The Emperour is wronged who hath no equall vpon earth, the height and head of all men. Wherein let no man mistake: when wee call Emperours and Kings Supreme gouernours, wee doe not extoll them aboue G O D, or his Law or word: *Ministri Dei sunt*, as the Apostle sayeth, they are Gods ministers: and therefore subordinate to him that sent them. And if they commaund any thing against G O D, their authoritie comes too short: in such things it is better to obey G O D then man. And yet in these things though wee may not obey, yet we may not resist but suffer, as *Iulians* souldiers would not sacrifice at his command, yet when he led them against an enemy, they obeyed most readily: *Distinguebant dominũ temporalem à Domino aeterno, & tamẽ subditi erant propter*

Chrysost. ad pop. Antioch. hom. 2.

AA. 4. 19.

August in psal. 142.

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August. De
verbis Dom.
sec. Matth.
hom. 6.

ter Dominum eternum, etia
as S. Augustin saith, They
tweene their temporall Lon
Lord, and yet for their eter
were subiect to their tempo
mong men, if the Proconsul
thing, and the Emperour con
thou doest well to obey the
the Proconsul: So if the E
ny thing, and God commaun
doest well to obey God, and n
these cases saith S. Augustin
tem, contemne potestatem,
Gods power, feare not man
they are supreame, becau
mortall man as superior v
are not supreame aboue
Christ, for all their author
God and Christ. And as it
and Christ, so it is *propter*
Christum, for God and for
God nor against Christ, fo
gainst the trueth. As Na
was to be disobeied that h
so the Law that he made
was to be obeyed. And a

Dan. 3. 6, 29.

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1, etiam domino temporali,
They made a difference be-
tweene their eternall
and their eternall Lords sake, they
acknowledge their eternall Lord: for as a
superiour command thee any
other command the contrary,
by the Emperour, and not
by the Emperour command a-
gainst the contrary, thou
obeyest the Emperour. In
Augustin, Timendo Potesta-
tem, in that thou fearest
not mans power. So then
because they admitt no
superior vpon earth, yet they
acknowledge GOD nor aboue
whose authoritie is deriued from
God as it is a Deo, from God
propter Deum, and propter
Christum, and for Christ, not against
Christ, for the trueth, not a-
gainst Nabuchodonosors Law
that he made for an Idol,
but made for the true GOD
And as in ciuill causes by
all

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August. De
verbis Dom.
sec. Matth.
hom. 6.

ter Dominum eternum, etiam domino temporali,
as S. Augustin saith, They made a difference be-
tweene their temporall Lord and their eternall
Lord, and yet for their eternall Lords sake, they
were subiect to their temporall Lord: for as a-
mong men, if the Proconsul command thee any
thing, and the Emperour command the contrary,
thou doest well to obey the Emperour, and not
the Proconsul: So if the Emperour command a-
ny thing, and God commaund the contrary, thou
doest well to obey God, and not the Emperour. In
these cases saith S. Augustin, Timendo Potesta-
tem, contemne potestatem, in that thou fearest
Gods power, feare not mans power. So then
they are supream, because they admitt no
mortall man as superior vpon earth, yet they
are not supream aboue GOD nor aboue
Christ, for all their authoritie is deriued from
GOD and Christ. And as it is *a Deo*, from God
and Christ, so it is *propter Deum*, and *propter*
Christum, for God and for Christ, not against
God nor against Christ, for the trueth, not a-
gainst the trueth. As Nabuchodonosors Law
was to be disobeied that he made for an Idol,
so the Law that he made for the true GOD
was to be obeyed. And as in ciuill causes by
all

Dan. 3. 6, 29.

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all mens confession they are supream, and yet not aboue God nor Christ : So in causes Ecclesiasticall they are likewise supream on earth, yet not aboue God nor Christ : they are *ministri Dei nō Papæ, non presbyterij*. They are Gods immediate ministers of whom they holde in *Capite* : not mans, not the Popes, not the Presbyteries, to draw their swords at their command. Now that their authoritie is not confined to the second Table of causes Ciuill, but extends it selfe to the first Table, and causes Ecclesiastical, wil appeare in this word, *Necessitate subditi estote* : you must of necessity be subiect : for this is not *Necessitas externa*, an externall necessitie, onely of force and compulsion for wrath, *propter iram* ; but also *Necessitas interna*, an internall necessitie, of loue and duety, *propter conscientiam* : And according to the Schoole, there is *Duplex necessitas*, a double necessitie. There is *necessitas naturæ*, the necessitie of nature : as the fire is necessarily hot by nature ; and if it cease to be hote, it ceaseth to be fire. And there is *necessitas præcepti & finis*, the necessitie of the precept and the end : for all precepts are necessarily to be kept in respect of the end. So that a

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ficke

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1. Cor. 9. 16

Exod. 10. 12.

sicke man should recouer his health, it is necessarie *necessitate finis* that hee obserue the precepts of Physicke and keepe a good diet: So S. Paul saith : *Necessitas mihi incumbit*, A necessitie is laide vpon me, and woe is me, if I preach not the Gospel: there is a necessity not of nature, but of precept, his calling, and the end, saluation: So subiection to higher powers is necessarie in Christians, *Necessitate precepti & finis*, by the necessitie of the ende: peace, and tranquillitie, and Religion in this life, and life euerlasting after death: and by the necessitie of the precept, Honour thy father and mother: in which number all Kings and Fathers of Countries, and Princes must haue the honour of reuerence to their Persons, of obedience to their Lawes, of patience to their punishments, of maintenance to their Estates, and of fidelitie to their Crownes. Now because Government, and Obedience are relatiues of equall extent; so farre must we obey as their commission is to gouerne: And the precept of their Authoritie extends not onely to ciuill causes in the second Table, but also to Religion in the first. And this precept according to the difference of times, is *three-fold*:

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fold: Naturall, Legall, and Euangelicall. In the Law of nature it can be no question, but causes Ciuil and Ecclesiasticall belonged both to one man, since the calling of King and Priest was vnitied in one man: The Prince of the family was both chiefe Magistrate, and Priest, & had the supremacie in both: Which *Aristotle* well obserued, when he said, *Quæ ad Deorum cultum pertinent commissa sunt Regibus.* Things pertayning to Gods worship are committed to Kings as a part of their charge: In which respect he saith, *Imperator erat Rex, & Iudex, rei ùmque diuinarum ei cura commissa est,* The King was in warre an Emperour, in peace a Iudge, and in diuine causes an Ouer-seer; And this was practised by all Nations, *Assyrians, Medes, Persians, Grecians, Romanes, Jewes* and Gentiles, Pagans and Christians: All which did establisth Religion by their publicke Lawes, and maintained it by the Magistrates sword. *Iustinian* said, *Nos maxima sollicitudine,* The true Religion of God, and the honest conuersation of Priests is our greatest care. *Rex seruit Deo, aliter quàm homo, aliter quàm Rex,* (saith *S. Augustine*) The King doth serue God as a man, and as a King; As a man hee

Arist. polit. lib. 3 cap. 10 & 11.

Novel Constit.

August Epist

50.

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Dan. 3. 29.

Dan. 6. 26.

Jonas. 3. 6.

Gen. 9. 25.

serueth God by liuing holily, As a King he serueth God by making (Ecclesiasticall) Lawes with conuenient rigour and seueritie, that shall commaund that which is iust, and forbid that which is contrary. His examples are Ezechias and Iosias that destroyed Idoles, and reformed the worship of God. And also among the Heathen, first Nabuchodonosor, who being instructed by the miracle of the fiery Fornace, made a Law for the worshipping of Daniels God: next Darius, who by occasion of a like miracle made a Decree that al men should feare and tremble before the God of Daniel: And last of the King of Niniuee, who at Ionas preaching proclaimed a fast, and commanded all the citie, man and beast to fast, and to cry mightily to God, and to turne from their wicked wayes: And these three did this, not out of a propheticall Spirit, as some pretend, that Dauid, and Salomon, and Iosias did; But as belonging to their function Royall by the light of Nature. Wherein if any shall say, That seruitude is the punishment of sinne, and so this proceedeth out of nature corrupted, not pure, I answer: *Peccatum seruitutem fecit, Natura subiectionem induxit*: Sinne brought in tyrannie and flauerie. Cursed be Cham, a seruant of seruants

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uants shall be be. But order of superioritie and subiection is the instinct of purest nature : For in heauen there is order among blessed Angels, and some are higher, and some lower, and they obey one another, if not *ex praecepto*, yet *ex consilio* : if not by precept and command, yet by counsell and direction. And in the state of innocencie, there was superioritie and subiection not onely betweene man and all other creatures, but betweene man and woman : and had they liued in Paradise, till they had bene father and sonne, there should haue bene *patria potestas* : and being many families, there must necessarily haue bin *Regia potestas* : Else the best and most happy life must haue beene without the greatest happinesse of life, and that is Order. And this superioritie and subiection remained not onely in the prophane and wicked, but also in the line of the godly and the Church, vntill the Law of Nature, which was dayly adulterated and corrupted by the affections and traditions of men, was written by Moses in Tables of stone : which is the second precept of this subiection.

And this Law of *Moses* did renue the Law

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Deut. 17. 18,
19, 20.

of the kingdome, and ordained that the King should haue a booke of the Law written by the Priests, and deliuered him at his Coronation, in which he is commaunded to reade all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this law, and these ordinances to do them; And in this law there bee many Precepts that concerne the King, as hee is a man, and many that concerne him, as a King; And in this ordinance the king is made *Custos legis Diuinæ*, The guardian of Gods Law, and the whole Law is committed to his charge; The first Table, that concernes Gods worship and causes Ecclesiasticall, as well as the second Table that concernes ciuill conuersation, and causes secular. By vertue of which Commis- sion, when the kingdome & Priesthood were diuided in *Moses* and *Aaron*, *Moses* the ciuill Magistrate exercised a Supremacie ouer *Aaron* the high Priest, in causes Ecclesiasticall, whom hee reprooued for making the golden calfe: and in his time the breach of the Sabbath by gathering of sticks was punished by the Ciuill sword.

Exod. 32. 21.

Numb. 15. 32.

Ioshua a Prince and no Priest, as *Moses* is
said

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said to be, succeeded *Moses* in this charge, and by this Commission he ^a circumcised the sons of *Israel*, ^b erected an Altar of stone, read ^c the Law, did ^d execution on him that concealed the things dedicated to Idoles, ^e caused the people to put away strange gods, and renewed the couenant betweene God and the people. And these are causes Ecclesiasticall.

a Iosue. 5. 2.
b Iosue 8. 30.
c Iosue 8. 32,
34.
d Iosue. 7. 24.
25.
e Iosue. 14.
23, 25.

Dauids whole study was for causes Ecclesiasticall, after he had freed *Israel* from all enemies: then did he compose Psalmes to be sung by *Asaph* and his brethren, then did hee set orders for the Temple, appointed Priests, Levites, singers, and other inferior seruitors, and assigned to them their dignities, courses, and offices.

1. Paral. 16.
1. paral. 23.
1. paral. 24.
1. paral. 25.
1. paral. 26.
1. paral. 27.

Salomon by this Commission built the Temple and dedicated it, he deposed *Abiathar* the high Priest, and placed *Zadok* in his roome. I hope this is a matter and argument of great supremacy.

1. Reg. 6.
1. Reg. 8.
1. Reg. 2. 37.

Asa tooke away the Altars of strange gods, the high places and groues: hee put downe his mother because shee had made an Idoll: he tooke an oath of *Iuda* and *Beniamin*, that who soeuer would not serue the Lord, should be

2. Paral 14.
4. &c.
2 Paral 15 8.
12, 13, 14, 15.
2. paral. 15, 16.

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bee slayne. This was sharpe Law in a cause meerely Ecclesiasticall.

2. Paral. 17.6,

7.

2. Paral. 19.4.

2. Paral. 19.8.

Iehosaphat sent his Princes to teach in the Cities of *Iuda*, and with them Leuites, and Priests: himself went from *Beersheba* to mount Ephraim and brought al the people againe to the God of their fathers: hee set of the Leuites and Priests and chiefe of the families of Israel, for the iudgement and causes of the Lord, and this is as a Kings high Commission.

2. Paral. 29.3,4.

ver. 5.

Ezechias seruice in this kinde is famous: he opened the doores of the House of the Lord, and brought the Priests and Leuites in, hee commanded them to sanctifie themselues, & to offer burnt offrings, which they did according to the Kings commandement.

2. Paral. 29.30.

2. Paral. 30.1,

6, 12.

2. Paral. 31.2.

2. Paral. 31.1.

Here Priests are obedient to the Kings command in their owne duties and charge. Hee commanded the Leuites to praise God with the words of *Dauid*; there he enioyned a Liturgie: He commanded all Israel and Iuda to keepe the Passcouer; here is *omnia cum Imperio*: He appointed the courses of Priests and Leuites by turnes, hee tooke away the hie places, broke downe the Images, and brake the brasen

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brazen Serpent made by *Moses*, because the people burnt incense vnto it.

4 Reg. 14. 4.

Manasses that had set vp Altars, groues, and Images before his captiuitie, after his repentance and returne, he tooke away the strange gods and the Image that hee had put in the house of the Lord, and the like, and restored the worship of God; and there hee commanded Iuda to serue the Lord.

2. Paral. 33. 3.
15.

The last example I will trouble you with, is *Iosias*; he purged Iuda and Ierusalem from high places, groues, and Images: he gathered all Israel, reade the Law, renewed the Couenant, and caused all Israel to stand to the Couenant, and hee compelled them to serue the Lord: he kept the famous Passeouer, and reduced the Priests and Leuites to their courses set by *Dauid* and *Salomon*. These and many more are the Actes of famous Kings in the time of the Law, done by their Royall authoritie, not at the appointment and command of the Priests: that had bene onely *Potestas Facti non Iuris*: A power of Execution, and not a power of Iurisdiction, if the Priests had first commanded the King, and then the King had commaunded the people: But the Kings did

2. Paral. 34. 3,
4, 19, 30, 31, 32,
33.

2. Paral. 35. 1,
2, 3, 10, 18.

D

make

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make Orders and Decrees, and commanded the Priests as well as the people, and reformed the Priests, as well as the people. Yea, *Salomon* did depose *Abiathar* the high Priest: and they forced and compelled both Priest and people to serue the Lord, and to abolish idolatrie and superstition: And therefore this is a power of Iurisdiction ouer persons Ecclesiasticall in causes of Religion.

If it be said that these Kings did this by the direction of the Prophets, and most of these Kings had their peculiar Prophets and Seers; this is nothing to the question: for no man euer denied direction to Kings. They haue Counsailers for causes Ciuill, and Prophets, Priests and Bishops for causes of the Church. And the question is not, *Quâ directione*, but, *quâ autoritate*: Not by what direction; they must direct themselves by their best helps: but by what Authoritie; not a deriued or delegated Authority from the Priest, but by that originall Commission, *Neceſſitate præcepti*, by the necessitie of the precept, in which they are made guardians of the whole Law.

If it be further said, these Kings did this by an extraordinary and Prophetical power, which

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which is but onely said and neuer prooued; the confutation is ready: If this had beene done by a Prophetical power, why are those Kings registred as glorious and good Kings, that walked in the wayes of *Dauid*, and tooke care of Gods Religion: And on the other side, those Kings that omitted these duties of Religion, not onely noted and disgraced, but condemned for the omission of that which according to this opinion concerned not their office? Had the supreme care of Religion in these Kings beene onely a Counsaile and no Precept, no man should haue been disgraced and condemned for it; for no man is to bee condemned for the omission of a Counsaile. And therefore the Scripture condemning many Kings for the omission of this dutie, and registering *Nabuchodonosor*, *Darius*, and the King of Nineue for their great care in this charge; this is not a Counsaile, but a precept in the Lawe, that Kings must take charge of the whole Law, and causes Ecclesiasticall as well as Temporall.

When the Donatists pleaded that Kings were to meddle with Ciuill causes of the second Table, and not with Ecclesiasticall causes

*Optatus contra
Parm. lib. 3.*

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of the first, *Optatus* held it to be a madnesse in *Donatus*: *Ille solito furore accensus in hæc verba prorupit, Quid Imperatori cum Ecclesiâ? Donatus* enflamed with his accustomed turie, brake foorth into these words, What hath the Emperour to doe with the Church? But, sayth *Optatus*, the Apostle taught vs to pray for Kings. *Non enim est Respublica in Ecclesia, sed Ecclesia in Republica, i. in Imperatore Romano*: The Commonwealth is not in the Church, but the Church is in the Commonwealth, that is, in the Romane Emperour. And S. *Augustine* reiecteth the plea as ridiculous, *Nolite curare in regno vestro, à quo tueatur vel oppugnetur Ecclesia*: Take you no care in your Kingdoms who oppugneth the Church, and who defendeth it; who is religious, and who sacrilegious: This is as much as if you should say, Take no care who is chaste and who is unchaste. *Cur enim adulteria legibus puniuntur & sacrilegia permittuntur?* As if adulteries were to be punished, and sacriledge permitted. The force of the Argument is this, If the King be to punish by Ciuill punishment in the second Table, murther, theft, adulterie, and the like; much more in the first Table, Atheisme, Idolatrie, Sacriledge, Here-
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hie, Schisme; and the like: else these sinnes must goe unpunished in this life.

But it will be said, Indeed the kingdome was aboue the Priesthood in the Law: but in the Gospel, the Priesthood is aboue the kingdome, And therefore though kings in the Law medled with Ecclesiasticall persons and causes, *necessitate precepti*; yet in the Gospel their authoritie is confined onely to causes Ciuill: the Church that was gouerned 300. yeeres before any king was Christian, hath no need of their supremacy, there is no precept of obedience in the Gospel which imposeth this necessitie. Indeed if the Gospel were either a Reuocation or limitation of their Commission granted in the Law, it were somewhat.

But when the rule holdes, that *Euangelium non tollit precepta naturæ & legis, sed perficit*: The Gospel doth not take away the precepts of nature, and the morall Law, but perfect them: The cōmission of Kings granted in the Law, standeth good to the worlds end. And Christ came *ut tolleret peccata non iura mundi*, Iohn.1.29; not to take away the Lawes and societies, but the sinnes of the world: And hee renewed the

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Matt. 22. 21.

1. Pet. 2. 23.

Iude 8.

1. Tim. 2. 2.

Psal. 2. 11.

August. contra
Crescon. lib. 3.
cap. 51.

precept, *Date quæ sunt Cæsaris, Cæsari*: Giue to Cæsar the things which are Cæsars by the Law of Nature and Moses: And the Apostles doe often and almost euery one of them in their writings double the precept, As Saint *Peter*, and Saint *Iude*, and Saint *Paul* in many Epistles. One place shal serue for all. 1. Tim. 2. he ordeineth that Christians shall pray for Kings and men in Authority. The reason is, That wee may liue a quiet and peaceable life vnder them, And the compasse is: *ἐν παντί δουλεύετε τῷ κυρίῳ*: in all godlines and honestie. Therefore godlines and honestie belongeth to the Kings charge; And so the same precept with the same extent remaineth in the Gospel that was giuen in the Lawe. In the 2. Psalm it is prophesied, that Christian kings should serue the Lord Christ in feare, and reioice to him in reuerence: and they must serue him not onely as men, but as kings; and kings as they are kings, (saith S. *Augustine* out of this place,) *serue the Lord, if in their kingdomes they command that which is good, & prohibite that which is euill, Non solum in ijs quæ pertinent ad humanam societatem, verum etiam in ijs quæ ad Diuinam religionem, Not onely in things pertaining to*

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to humane societie, but also in matters concerning
Diuine worship. And Esai prophesied that in Isai 49.23.
the Gospel *Kings should bee noursing fathers*
and *Queenes shoulde bee noursing mothers*
of the Church, and they must nourish by
their milke: and internall milke of the worde
and Sacraments, they cannot giue: they can
neither preach the worde, nor administer the
Sacraments no more then *Vzziah* could 2. Paral. 26.
16.
burne incense, or offer sacrifice to God: Nei-
ther can they giue commision or power to a-
ny man to preach or minister the sacraments,
which is an authoritie deriued from God by
imposition of hands; *Ite, prædicate: Permittere,* Marc. 16.15.
& licentiam dare possunt, non auctoritatē. Their
authority is a permission or licence to preach
in their dominions, not a power of mission or
ordination: And therefore since they cannot
giue the internall milke of the word and Sa-
craments; they must giue the externall milke
of discipline and gouernement. And al-
though the Church were gouerned for the
first three hundred yeeres before any Empe-
rour or king became a publique professed
Christian: yet as S. *Augustine* saith, *Aliud fu-* August. Epist.
50.
it. tunc tempus, & omnia suis temporibus agun-
tur.

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tur. The times were different, and all things haue their time. And therefore as soone as *Constantine* became a Christian, he assumed this supremacie: he put downe idolatry, hee established Christian religion, composed differences of Bishops, suppressed heresie and Schismes, called Councils, and gaue his suffrage in them, hee heard causes of religion, & iudged them in his owne person, he made lawes, decrees, edicts and orders for religion.

*Eusebius de vita
Constantin.
lib. 1. cap. 37.*

And this saith *Eusebius*, hee did *tanquam communis Episcopus à Deo constitutus*, as a common Bishop or ouerseer ordeined of God.

And concerning these that boldly and vnadvisedly were inflamed with the memorie and prayse of those Arrian Bishops: *pestium illarum* is *Constantines* words, those plagues and

*Theodoret. lib. 1
cap. 19.*

firebrands of the Church, *Illius statim audacia, ministri Dei, hoc est, mea executione, coercebitur.*

The boldnesse of such, (Bishops and others) shall be brought in order by the sword or execution of Gods minister, that is, my selfe.

*Concil. Toletan.
6. cap. 14.*

And the sixt *Toletan* Councell speaking of *Chintillanus* the king, saith: *Nefas est in dubium deducere eius potestatem, cui omnium gubernatio superno constat delegata iudicio.* It is an

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hainous offence to call his power into question, to whom it is apparant that the gouernement of all is delegated by the diuine Decree.

To reduce these things to certaine heads :
The first worke of this supremacy is *reformatio Ecclesie*, The reformation of the Church, by abolishing Idolatrie, superstition and heresie, and placing of true Religion : practised by *Constantine*, and all the godly Emperours his successors : A matter so euident both in the Law & the Gospel, that it needeth no prooffe; And they which withstand, and cry downe the Supremacie of Kings, were the men that first told Kings that they had a supremacie in causes Ecclesiasticall, and ought to reforme the Church, and make way for Gods owne kingdome, and Christs owne Scepter : which when they had effected by the Ciuill sword, and grew *potent* and strong, and able to stand of themselves; Then these *Equiuocating* companions began to deale plainely, and to tell Kings that they had nothing to do in causes Ecclesiastical ; As those that when they haue beat the child, burne or cast away the rod : as who vsing temporall Authority as a ladder to chime vp to the height of their ambition, fling it away and breake it in pieces, as if they that

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reformed

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reformed for them, might not also reforme them, and bring them into Order.

The second worke of this Supremacie, is *Convocatio Synodorum*, the calling of Councils and Synods: as the foure first generall Councils were called by foure Emperors: The *Nicene* Council against *Arrius*, by *Constantine*: The Council of *Constantinople* against *Macedonius*, by *Theodosius* the elder: The Council of *Ephesus* against *Nestorius*, by *Theodosius* the yonger: The Council of *Chalcedon* against *Eutiches*, by *Martian*. I might adde the Council of *Sardis* by *Constans* and *Constantius*, & many more, for many hundred yeeres after Christ. But I note rather the weake allegation of Cardinall *Bellarmino*, That all these Councils and many more, were called by Emperours, but *authoritate Papæ*, by the authoritie of the Bishop of *Rome* (or the Presbyterie, if there were any such thing then in being,) as if in those times Emperours had bene vassals to the Bishops of *Rome*; whereas *Leo magnus* made supplication to *Theodosius* the yonger, *supplicationi nostræ dignetur annuere*, that the Emperour would call a Council in *Italy*. But the Emperour called it at *Ephesus*, And the Bishops of *Italy* could not come

Bellar. de Concil. l. 1. cap. 13.

Leo Epist. 9.

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come in time: and *Eutiches* heresie was there countenanced by the meanes of *Dioscorus* Bishop of *Alexandria*. Then *Leo* made a second supplication, and alledged the sighes and teares of all the Cleargie, for to obtaine a Councell in *Italy*. He solicited the Princesse *Pulcheria*, to further his supplication to the Emperour: He wrote to the Nobles, Cleargie and people of *Constantinople*, to make like supplication to the Emperour: yet he could not obtaine it in the time of *Theodosius*. When *Martian* succeeded (by the fauour of *Pulcheria*) a Councell was granted, not in *Italy*, but at *Chalcedon*; Then *Leo* made a fresh suite, That the Emperour would command the Bishops of the Councell, that the faith of the *Nicene* Councell might stand in full force vnaltered, which the Emperour did at his request, And the Emperours Oration to that purpose is extant. Now, if supplication, intercession of friendes, sighes and teares of Priests be the authority of the Pope, then the Pope vsed his authoritie, and commaunded the Emperour to call Councels. But in the subscription you shall see his authoritie, Because (saith *Leo*) I must by all meanes obey your sacred and Religious will, I haue set

Epist. 24.

Epist. 26.

Epist. 23.

Epist. 43.

Oratio Marriani in Concil. Calc.

Epist. 59.

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Hieron. in A-
pologia contra
Ruffinum.

Socrates lib. 5.
in præmio.

downe my consent in writing to those Con-
stitutions. Here you see it is plaine, Councils
were called by Emperours at the Popes sup-
plication and entreatie: And therefore when
Ruffinus alleadged the Canon of a Councell
against *S. Hierome*, his answer was, *Doce quis
eum Imperator iusserit conuocari*, shew what
Emperour commanded this Councell to be
called. I will therefore ende this point with
Socrates words, Who giuing a reason why in
his Church-story he made so often mention
of Emperours, saith, *Propterea quod ex illo tem-
pore quo Constantini esse cœperunt, negotia Eccle-
siae ex eorum nutu pendere visa sunt, atque adeo
maxima concilia de eorum sententia, & conuoca-
ta fuerunt, & adhuc conuocantur*, Since Empe-
rours became (like *Constantine*) fathers of the
Church, the causes of the Church haue de-
pended vpon their will: And therefore the
greatest Councils haue bene, and yet are cal-
led by their authoritie.

Eusebius de
vita Constanti-
ni. lib. 2.
cap. 20. cap. 21.
cap. 24. cap. 44.

The third worke is *promulgatio legum*, the
promulgation of Church Lawes and Edicts,
commanding or forbidding things, expedi-
ent or hurtful for the Churches gouernment:
whereof the Church stories are full. *Constan-
tine* made many Lawes concerning Confes-
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sors and Martyrs, Christians and Heathen. *Eusebius* mentioneth two Lawes; one that abolished idolatrie, images, sacrifices and diuinations; an other concerning building & enlarging of Churches at the Emperors charge. *Theodosius* made a Lawe against the Arrians: Theodoret. li. 5. cap. 15. the maner of it is worth the repeating. *Amphilochus* Bishop of Iconium had beene a long suter in vaine, at last hee vsed this stratageme: hee came into the Court and saluted the Emperour, but would not salute the Emperours sonne *Arcadius* newly created *Cesar*. *Theodosius* thinking hee had not seene his sonne, shewed him his sonne and bid him salute and kisse him. *Amphilochus* answered, It is enough to honour the father. *Theodosius* interpreting it as a contempt of his sonne, grew very angrie, whereupon *Amphilochus* discovering himselfe said, *Art thou offended O Emperour that I reuerence not thy sonne, and thinkest thou that God is not offended with the Arrians the blasphemers of his sonne?* The Emperour ouercome with these words, *Legem scribit*, made a Lawe presently forbidding the assemblies of the Arrians. I should tire my selfe and your patience, if I should enter particulars: onely I must referre you to the titles of the Ciuil law,

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De summa Trinitate, & fide Catholicâ: de sacrosanctis Ecclesijs: de Episcopis & clericis, de hæreticis, &c. which were promulgated by *Iustinian, Theodosius, Valentinian, Honorius, Arcadius*, and other godly and Religious Emperours. There is a Collection of Ecclesiasticall Lawes made by *Charles* the Emperour, *Lodouicke* and *Lotharius*: gathered by *Ansegisus* Anno 827. Of *Charles* his Lawes there be 168. And of the Lawes of *Lewes* and *Lotharius* 157. In the Preface, the Emperour *Charles* professeth, *Quapropter & nostros missos ad vos direximus, qui ex nostri nominis Autoritate vna vobiscum corrigerent, quæ corrigenda essent*: Therefore we haue directed our Commissioners vnto you, (Heere you see Kings high Commissioners and visitors are ancient) that shall ioyne with you to redresse those things which neede reformation, according to our Canonick Constitutions, in our name, and by vertue of our Authoritie.

And these Lawes were of that force in those dayes, that when *Mauritius* the Emperour that made a Law, that *Nemo publicis administrationibus implicatus ad Ecclesiasticum officium perueniret*, That no man intangled with publique charge, should bee aduanced to

*Leg. Francie
per Ansegisum
collectæ.*

*Gregorius
Epist. lib. 1.
cap. 100. &
103.*

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to an Ecclesiasticall office, S. Gregory approved this part of the Law, because many vnder this colour did *mutare seculum*, not *relinquere*. And further, the Law forbade any Souldier to enter a Monastery till his warrefare was expired. S. Gregory though hee wished not any to flie the warres, or not pay their debts, vnder the name of a Cloister; yet because hee saw it hindered many from the warrefare and seruice of God, wrote an humble Letter to *Mauritius*, and another to *Theodorus* the Emperours Physician, to intreat the reuocation of this Law inuented by *Julian*, in a very submisse Stile: *Ego quidem inssioni vestrae subiectus*, I your seruant and subiect to your command, haue sent this Lawe to many parts of the world, and now I write my opinion to your Maiestie: *Vtrobique ergo quod debui exolui, qui & Imperatori obedientiam praebui, & pro Deo quod sensi, non tacui*: In both I haue done my duety; I haue perfourmed my obedience to the Emperor, and I haue not concealed what I thought fit for Gods cause. And S. August. sayth of this power of Lawes, *Hoc iubent Imperatores quod & Christus iubet, quia cum bonum iubent, nemo iubet nisi per eos Christus*: When Emperours command that which is good, it

Ego dignus pietatis vestrae famulus.

August. Epist. 166.

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is Christ and no man else that commandeth by them.

The fourth worke of this Supremacie, is receiuing of Appeales, and giuing Decisions, Restitutions, and Depriuations, and other punishments of Bishops for causes Ecclesiasticall. Wherein although *Constantine* at the first in modestie, and a desire to suppress the calumniationes of Bishops, and being not yet so fully instructed in Christian faith, tooke the papers and Articles of the Bishops and burnt them in the Nicene Council; yet being better instructed, and seeing the necessitie of his Authoritie in these causes, he iudged *Cecilianus* cause himselfe. *Donatus* procured *Cecilianus* to be condemned by 70. African Bishops for certaine crimes objected against him: As also that hee was ordered by one *Felix*, who as it was pretended had burnt the Scriptures. And in a tumult they set vp another Bishop of Carthage against him: then they appealed to *Constantine*, and desired him to assigne them Iudges: *Constantine* by his Commission extant in *Eusebius*, delegated and authorized *Miltiades* Bishop of Rome, *Marcus* a Clergie man of Rome, yet no Bishop, and *Rheticus*, *Maternus*, and *Marinus* three French Bishops,

to

Vide Optatum
lib. 1. & Aug.
Epist. 162. &
166.

Eusebius li. 10.
cap. 5.

to heare the cause, who gaue sentence for *Cecilianus*. Vpon a second Appeale, *Constantine* made a second Delegacy to *Chrestus* bishop of *Syracuse*, & certaine Bishops of France met at *Arle*, who likewise gaue sentence with *Cecilianus*. Vpon the third Appeale, *Constantine* appointed *Elanus* a Ciuill Magistrate to examine *Fælix*, who acquitted *Fælix* also. Then the Emperour called both parts before him, and gaue finall sentence for *Cecilianus*, and made a seuerer Law against the Donatists; by which Lawe many Donatists were brought home to the Catholique Church. In which passage, I pray you obserue: 1. That *Meltiades* not as supreme Iudge of all Controuersies, but as delegated by *Constantine*, did iudge of *Cecilianus* cause: And S. *Augustin* defendeth him from vsurpation vpon the 70. African Bishops, because the Emperour so appointed it. Next the Bishops of France did iudge the same cause after *Meltiades* without any wrong to the Sea of Rome: no man in that age found fault with it. And thirdly it is apparant that *Constantine* was superiour to *Meltiades*, and both made him his Delegat, and iudge of his sentence and iudgement, which S. *Augustine* calleth *Ultimum iudicium*, the last iudgement,

*Eusebius li. 10.
cap. 5.*

*August. Epist.
162.*

*August. contra
Parm. lib. 1.
cap. 6.*

August. Epist.
166.

Extat hæc col-
latio apud Op-
tum.

Socrates lib. 5.
cap. 10.

ment, *Ultra quod causa pertransire non potest*,
and that the cause had gone as farre as it
could goe. And whereas the *Donatists* plea-
ded that a Bishop should not be purged *iudi-
cio Proconsulari*, by the Proconsuls iudgment;
S. *Augustine* answeres, The Bishops sought
it not, but the Emperour enioyned it; *Ad cu-
ius curam, de qua rationem Deo redditurus erat,*
res illa maxime pertinebat, To whose charge,
of which he must make accompt to God, this
matter did chiefly appertaine. There was
a conference held by the appointment of the
Emperour *Honorius*: the Iudge designed by
the Emperour was one *Marcellinus*, (to whom
Augustine after writ his Bookes *De Ciuitate
Dei*,) at which S. *Augustine* was present, and
others, who disputed against *Petilianus*, *Eme-
ritus*, and *Gaudentius*, and other *Donatists*:
which was gathered by *Marcellus*: And S.
Augustine hath written the seuerall dayes Col-
lations. *Marcellinus* gaue sentence against the
Donatists, and it was confirmed by the Em-
perour *Honorius*, all which is extant. *Theodo-
sius* called a Councell of all sorts, *Naëtarus*
and *Azilius* made the confession of Consub-
stantialitie: *Demophilus* deliuered vp the Ar-
rian faith: *Eunomius* the Eunomian faith: *E-
leusius*

leusius the Macedonian faith. *Tum solus & separat*
separatus precatur Deum, saith *Socrates*, Then
 the Emperor alone, separate from all compa-
 ny made his prayers to G O D, to direct him
 in the Trueth, and then he read the seuerall
 faiths: and condemned and rent all the rest,
 that rent and diuided the Trinitie, and com-
 mended and approued that faith of the Con-
 substantialitie of the Father & of the Sonne.
 I must here omit infinite other matters of
 facts and punishments, and many obiections,
 and conclude with a question that *Theodosius*
 proposed to these seuerall sorts assembled,
 which he did by the counsaile of *Sisinius*;
 What accompt (saith *Theodosius*) make you
 of the Doctors and Histories of the Church, *Socrat. lib. 5.
cap. 10.*
 that are vnpartiall, and liued before these
 questions were moued? If it be answered, as
 then it was, *Habemus tanquam magistros*, We
 esteeme them as our fathers and masters; the
 cause is cleare, they giue witnesse on our side;
 If they reiect them, it is a matter of great de-
 liberation, whether a man would be of such a
 Church, whereof neuer any man was before
 themselues. In which case it seemeth more
 then reasonable, That in a reformation, wee
 should conforme our selues, *Ad regulam An-*

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tiquorum, to the rule of the Ancient, Scrip-
tures, Apostles and fathers, *Chrysostome, Na-*
zianzen, Basill, Ambrose, Hierome, Augustine,
Gregory & the like, rather then after the New
cut of those, who haue not aboue the life of a
man on their backs, sixtie or seuentie yeeres.
And surely the rule of Charitie is, That since
all the Question is of the Churches Regi-
ment, not so much who should feede and
rule the Church, for so must both Prince and
Priest, but who should rule & gouerne most;
we should euery one lay downe all contenti-
ous humors, and ioyn hand and heart to
feed and gouern Gods inheritance, and striue
rather in deeds then words, who shall most
carefully doe that duty which God hath laid
vpon him *necessitate precepti* by this triple ne-
cessitie of his precept. That so we may be all
partakers of the end, peace and tranquillitie,
and religion in this life, and life euerla-
sting in the kingdome of heauen,
which God graunt,
Amen.

